HAWAII AND CAPTAIN COOK.

BY SIR JOHN BOWRING, B. A.

There is a vivid contrast between the condition of the Eandwich Islands at the time of their dis covery, in 1768, and the year (1865) in which the widowed Queen set foot, for the first time, in Europe. The wild and almost usked Polyne-sian tribe that on Captain Cook's first visit worshipped and then slew him, are now clothed and in a better mind; though no doubt much remains to be done to fix and render fruitful the plants of civilization and religion which seized the soil so rapidly.

Already they yield us as their blossom a lady,

Already they yield us as their blossom a lady, who, without having ever before quitted her native shores, comes among us with all the graces of cultivated taste and intellect added to the beauty of her natural disposition. Affable, yet truly dignified, Queen Emma charms all those who approach her, and is the welcome guest of the noblest and most educated members of English society. The queen dowager is still of English society. The queen downger is still young, under tourty; and her lady-in-waiting, whose commanding height and figure make her look older than she is, is two or three years the queen's junior. Her only child died about three years since, and she has been a widow about a

It was on the 18th January, 1778, that a por tion of the Archipelago, then named the Saudwich Islands, was first discovered by Captains Cook, Clerke, and Gore, when traversing the South Pacific Ocean in H. M. ships Resolution

Out of the tweive islands three only appear on that occasion to have been visited, and the ac-count given by Cook of the first land approached, which he terms Atool, conveys a favorable im-pression of the inhabitants. They crowded to the shores, and with mingled curiosity and asionishment greeted the strangers; ultimately putting off for the ships in cances, and ready to ommence an active traffic-willingly exchanging pigs, fish, towls, and sweet potatoes for nails and bits of iron-articles which they appeared to value more than any others that were offered for their acceptance.

Indeed, it was evident that these people were not wholly unfamiliar with the metal they so highly prized, and they were aware it was a substance far better adapted to the purposes of cutting and boring than any their own country produced, and they eagerly asked for it by the names toe (adze) and hamaite (knife). Beads and other ornaments they returned as useless, and appeared equally indifferent to a lookingglass which was presented to them. gladly accepted, though they did not know to what purpose they were to be applied, articles in earthenware, such as plates, cups, and saucers, etc., and with these they returned to the shore in order that they might examine them at their leisure.

Although they at first manifested a thievish disposition, possibly under the impression that they had a right to everything they fancied. they abandoned this evil propensity when made aware that their conduct was disapproved and could not be persevered in with impunity; and it was afterwards observed with great satisfaction that in their commercial transactions, either alongside the ships or on shore, the natives never attempted to cheat, but ren-dered faithfully to the dealers the articles agreed upon for exchange. Animal food appears to have been abundant, and the value attached to iron something extraordinary, for it would appear that several small pigs were given for a sixpenny nail.

The strangers were received with the greatest deterence, and when Captain Cook, who landed from armed boats, reached the shore, the congregated body of natives tell prostrate before him (thus offering a similar tribute of respect to that which they rendered to their own chiefs), and from this humble position they could only be induced to rise by the most expressive and encouraging signs. The captain was then pre-sented with a number of small pigs, and with plantain trees, much the same ceremonies being observed as he had witnessed on like occasions in other islands of the Pacific. When the offering was made, a long praver was recited by one individual, the rest of the company joining in

Cook readily accepted these gifts, and made such return as was in his power, having brought with him from the vessel various articles which he judged would be acceptable to the untutored islanders. The friendliest relations being thus established, and any timidity which might have existed on the part of the aborigines having vanished as they threw away the stones with which they had originally armed themselvesthey conducted Cook to an ample supply of excellent water, and willingly took part in such service as was required by him, by assisting the

sailors in rolling the water casks to and fro.

They were a people of a nut-brown complexion—robust and well made in figure; the expression of their countenances was pleasing and open rather than strictly handsome, though for the most part they were possessed of good eyes, and tall, and had long, straight black hair. Though not remarkable for grace of form or expressiveness of feature, they seemed to be blest with kindly, frank, and cheerful dispositions, and they manifested an innate good breeding, which raised them in the opinion of the navigators above the inhabitants of the neighboring islands.

The dress of the women differed but little from that of the men, and consisted of a piece of cloth wrapped about the body and reaching half way down the thighs: the children were alto-gether unclothed. The ornaments they wore were of stones, shells, bone, and polished wood. Both sexes appeared to be expert swimmers, leaving their canoes and diving beneath them on the most trifling occasions, or joining their friends, though at a considerable distance. It was very common to see women with infants at breast jump overboard when the surf ran so high that they could not land from the cances, and without endangering the lives of the little ones, swim saiely to shore.

The women managed their infants with great

affection, and the men lent their ready assistance In these tender offices—the happiness resulting from these domestic ties, and many other cir cumstances, indicating a race far removed from the ordinary savage.

From the observations he was enabled to make during inland journeys, and while proceeding along the coast of Atooi, Captain Cook calculated that as many as sixty villages existed in that island, and that the population, though in-sufficient to cultivate the whole of the land, was tolerably numerous—exceeding probably thirty thousand souls.

The country on the northeas: side was found to rise gradually from the sea towards the foot of the mountains which occupy the centre of the island. Except about the villages, wood appeared to be confined to the interior. Near the houses also were observed groves of plan-tain, sugar canes, and ground cultivated for root grops. The taro appeared to be extensively grown in the valleys, potatoes and canes occupying the higher levels; they were planted regularly in some determinate figure, generally square or obiong, but destitute of enclosures. The great quantity and superior quality of these crops may probably be attributed quite as much to the care bestowed on agricultural pursuits as to the natural fertility of the soil, which seemed to be unadapted to the breadfruit and cocos-nut, the few trees that were noticed not being in a thriving condition. Yet, notwithstanding the skill evinced in tillage, the general appearance of the country indicated that it was capable of much more extensive improvement, and that, thoroughly cultivated, it would be capable of maintaining at least three times the number of inhabitants it then contained large tracts equally fertile apparently with those

occupied lying entirely fallow. Great neatness was displayed in the con-stuction of their dwellings, which, though deficient in ventilation, were internally clean. Mats laid upon dried grass covered the floors, and afforded comfortable sleeping accommodation; and a bench, occuping one end of the apartment, contained the few vessels used for domestic purposes, which were formed from hollowed gourds. These articles were frequently stained and polished with good effect, and wooden bowls and dishes were found among them as nicely wrought as if executed by the turnor's lathe. Indeed, the whole of the writer arms of the property of the propert the native manufactures displayed considerable taste and ingenuity; their cloth, made

from the mores papyrifera, though in texture rather interior to that found in some of the other islands of the Pacific, was colored, or dyed, by the inhabitants of Atoor in a superior manner. Among the articles brought for ex-change were short cloaks and caps ehaped like helmets, made of feathers fastened to a groundwork of net, the designs executed in red and yellow with an effect which led Captain Cook to describe these articles as such as "might be considered elegant, even in countries where dress is more particularly at-tended to." The mantles were those of ceremony, and the scarlet leathers were furnished by the plumage of a bird found in considerable num-bers in the country, and supposed to be a species of merops, of which the skins, dried, but not otherwise prepared, were freely offered With these adornments the owners were at first very reluctant to part unless in exchange for muskets, but some mantles were eventually purchased for very large nails. White mats, some of considerable size, and ornsmats, some of considerable size, and orna-mented with colored stripes and figures, were made there—these probably formed occasion-ally a portion of the dress—as they were thrown over the shoulders when offered for sale, and these were of a superior texture to those used for household purposes, which were coarse and strong. Among their articles of handicraft might also be mentioned small fans of wicker-work, with handles tapering from them of the same material, or of wood; these were nicely wrought with cords of hair and were nicely wrought with cords of hair and fibres of the cocos-nut intermixed. The great variety of fishing hooks were also very carefully executed; they were met with in bone, in wood pointed with bone, and in pearl-shell. One was procured nine inches long, constructed

workman. They cooked their vegetables by baking in ovens formed of heated stones; and from the large provision prepared at the same time it was supposed that a whole village messed ogether. Animal food seemed to be dressed in the same way, as the few utensils seen could hardly have been turned to the purposes of stewing or boiling. Their repasts were eaten off wooden trenches—the women, who were not permitted to share with the men, partaking of heir food at the same time in a contiguous spot.

out of a single piece of bone from a large fish. The elegance of form and beauty of finish of this implement could hardly have been ex-

ceeded by the productions of a skilled European

Many games and amusements were popular, but lior the most part they displayed the skill rather than the strength of the people. The dances were usually accompanied by the sounds of rude musical instruments, to which were added the vocal performances of the women, which produced a tender and pleasing effect.

Yet, notwithstanding the state of semi-civilization which he tound, Captain Cook very soon suspected that the revolting practices of cannibulism and of human sacrifices were not uncommon in the Archipelago. In this opinion he was confirmed by various circumstances which occurred on board as well as by his observations in the villages. In the interior, and evidently connected with their worship, he found spots where human colations had been offered to the memory of certain chiefs, and in these places the taboo prevailed as in other localities of the Pacific. What appeared to be a piece of human flesh was on one occa-sion observed in the hands of a native who went on board. He showed some reluctance to exhibit the contents of his parcel; but being pressed on the subject, admitted his willingness to devour it. A still more startling remark was afterwards made by another individual, who, on being requested to desist from an intrusive act, asked whether the runishment of disobedience would be the forfeiture of life, and that his flesh should be eaten? A companion at the same time intimated that such would certainly be the fate of the Europeans, should any unhappy circumstance lead to an interruption of amicable relations, and place the two parties in the position

The favorable situation of the Hawaiian Archipelago as a retreshing place for ships was not unnoticed by Cook, who observes that, had these islands been known to previous navigators, vessels which formerly traversed the ocean with supplies of provisions and water parely sufficient to preserve life, might here have been secure of procuring such necessaries as they might require, and that, too, without running the least risk of losing the voyage, the ports lying within the range of the easterly

trade winds.
Such is the account, but much abbreviated, ven in Cock's voyages of the the Hawaiian Islands, and of the reception which he and his companions received from the inhabitants.

We will now turn to a "History of the Archipelago," written by native students of the school of Lahainalula, and received by them from the lips of some of the oldest aborigines. From these original writings some idea may be gleaned of the state of the country and of the impression made on the native mind by the unexpected

appearance of the strangers.
We quote from the "Mooolelo Hawaii," which has been ably translated into French by M. Jules Remy, who resided many years in the Islands, and enjoyed during that time many opportuacquiring the language and studying

the habits of the people.

An opinion appears to prevail among the natives that the Archipelago occupies a space where formerly no land existed; and this theory derives confirmation even from the ascribe their parentage to Vakea and Sapa, and their rising above the waters as the re-sult of a natural birth. The physical aspect of the people is described by themselves as similar to that of the population of the neigh-boring groups: and they are of opinion that they spring from the same common stock as the natives of Tahiti, Nuuhiva, and other islands. On this subject also there is a tradition, "In the period of profound ignorance the Hawaiian said:—'Men came in the first instance to plant themselves here from the midst of the air.' Now, the falsity of this assertion is

Captain Cock seems to have come to an erroneous conclusion in supposing that his ships were the first that had ever visited these shores; "the elders relate that in former times several vessels foundered in this Archipelago, and that others were seen in the distance in the open sea which did not come to anchorage." Although their historical narratives were tra-ditionally preserved, there can be little doubt that the leading circumstances of the following

"During the reign of Kealilokaloa, Chief of Hawaii, a vessel arrived. Kanalitoha was her name, and Kukanaloa the name of the stranger who commanded it. His sister was on board

"As they steered towards the land, the ship struck at Pale de Keel, and was torn in pieces by the breakers. The stranger and his sister reached the shore by swimming, and were saved. It is not well known, but it is probable,

that the greater part of the crew perished. "The land gained, the pair prostrated them-selves on the shore, either because they experienced some hesitation when they remembered their forlorn condition; that they found them-selves in the presence of men of a different race; r that they were overcome by fear. Very long their prostration lasted, and on account of it the name of Kulou, a word which signifies the act of prostration, was given to that part of the

"When evening came, the people offered them the hospitality of their hearths, and sprend provisions before them, asking them whether they were acquainted with that sort of food. They answered, 'We know it—the plant

buds and produces leaves."

According to the Hawaiian history, the stranger became the father of children by a native woman, and the ancestor of chiefs and native woman, and the ancestor of chiefs and other members of the community. The insular accounts also refer to a Spanish galleon, the Nuestra Senora de Cabadonga, on board which was found, when captured by Ansom, a map of a group of islinds which had been seen during the voyage, and named by the Spaniards "The Monks," but which from the correspondence of their geographical position, probably represented the Hawaiian Archipelago.

The native account of the arrival of Lono

The native account of the arrival of Lono (Captain Cook) is as follows:—
"It was at Valmen, in Kanai, of which Kaneo-

neo and Keave were the chiefs, that Lono's ship irst entered the road-tesd, in the month of January, in the year of our Lord 1778. He anchored at night, and when the day came the inhabitants, in the presence of this wonder, manifested their astonishment by uttering loud

cries. 'They said to one another. What is this great branched thing? Some of them said, 'It is a forest which has slipped into the sea,' and

the excitement was very great. "Then the chiefs ordered some men to go in cances, that they might properly examine this unknown visitor. They went and rescued the side of the vessel—there they saw the iron which

side of the vessel—there they saw the iron which covered the exterior, and if ey were in ecstacles at the sight of such an abundance of iron.

"In fact, they were previously acquainted with iron, though they had met with it but in small quantities; here there was much more. They then went on board, and there they saw men with white torcheads, bright eyes, and horned heads, and heard an incomprehensible language.

language.
"They thought that these men were women, on account of the resemblance in the mode of dress-ing the hair at that period. They observed also that there was a great deal of iron on board, and they were overpowered with wonder, and they returned and related to the chiefs what they had seen, and spoke of the abundance of iron. On hearing this, one of the soldiers of the chief said. I will go and take possession of this booty. since pillage is the field of nourishment to me.'
"The chiefs having consented; the soldier went

on board the vessel and carried off iron. When he did so they fired upon him, and this man named Kapupuu, was killed. Upon this those in the canees made off and returned to shore, where they related that Kapupuu had

been killed by a gunchot.
"At night the cannon were fired, and the fire rose in the air; the people supposed it was a god to whom they gave the name of Lonomakua; and they thought it well to submit.

"A princess, named Kamakabelei, the mother of Kaumualii, cried out, 'Let us not make war upon our god—it will be better to concinate the god, that he may be propitious to us.' Then Kamakahelei gave her daughter to Lono (Captain Cook), as a wife. The woman's name was Lelemahoalani; she was the elder sister of Kaumualii. Lono cohabited with this woman and the other strangers also with the women if Kausi, who prostituted themselves for iron. After that the women were seized with disease, and this dreadful evil became very common in Hawari. Behold the devouring gulf of this Archipelago! Sin and death—this is what they first introduced into Hawaii. Shame be to those

who Lrought such a curse upon us. "Lone quitted Kauni for the northwest coast of America, and some months passed before he returned and cast anchor on the north side of Mani Hikina. He arrived within the same year that he had archored at Vamea, in Kauai, namely, on the 30th of November, 1778.

"At the time that Lono arrived at Maul, Kalaniopuu had come from Hawali to Maul to make war against Kahekili, and after a battle had returned to settle his forces at Vailuniki in

"They rested at night, and when they arose at early dawn, they perceived that Lono had an-ehored quite near to the shore. * * They observed the form of the vessel—the

masts and their appurtenances—and the open-ings in her sides. The inhabitants were greatly astonished, and said to one another. This is the bearer of the cannon, of which we have heard. They are noisy things.'

"They had, in fact, already learnt that the cannon was a noisy thing, for the people from Kauai had visited Oahu, and had related to the people of Oahu all that they knew respecting "The Hawaiians had inquired what was the

appearance of the ship; he described the masts, the sails, the flage.
"They then asked what the men were like; he 'the man are white men; they have loose skins and angular heads; they are gods; they are volcanoes, for fire issues out of their mouths; their sides contain bags of treasures, bags that go down deep into their bodies. From these recesses, when they thrust in their

hands, they draw forth awls, knives, iron, neck laces, nails; in short, all kinds of things, "The Hawaiians also asked, 'What is theis language?' Here the man stood bolt upright, put his malo by his side, a fragment of a gourd, imitating the manner of the strangers, then drawing the broken calabash from his side, said, 'This is the way they speak; -A hikapalale, hika. palale, heolugi, ogiahi, velavalak alchakahiki, alcha haehae alcha ha vahine. alcha ke keiki alcha ka hale.

"This man had described the strangers before the arrival of Lono at Maus. When they saw the vessel and its equipments they found that it answered exactly to the description that he had given them.

"Then Kamehameha went on board the ship. When the evening came, the vessel hoisted sail and disappeared, and Kamehameha passed the night on board. The inhabitants thought that the strangers bad carried Kamehameha off to a strange country. They regretted him, and be-walled his loss in concert with Kalaniopuu.

"But when the morning came the vessel brought Kamehameha back, and he leapt on

shore. Then they went away again, and on this occasion sailed towards Hawaii.

"Having quitted Maui, Lona made for the coast of Kohala in the island of Hawaii; it was on the 2d of December that he arrived there, and the mountains were covered with snow. The spot where he east anchor was near to Kukuipahu. The natives hastened to look at the vessel, and they observed that the foreigners were at their meals. Then they cried out: Truly, these are gods! Behold, they are eating human flesh, and fire burns in their mouths. At this place Lone purchased pigs-a pig being given in exchange for an iron hoop, which would be useful to convert into hatchets and fish-hooks.

"Lono sailed thence, and on the 17th January, 1779, reached the roadstead of Kalakeakua.
"The chief of the island of Hawaii at the time of the arrival of Lono was Kalaniopuu. He was, however, constantly at Maui to make war upon Kabekili. The arrival of Lono occurred at the time when the sailing of the canoes was not permitted, on account of the

annual kapu (taboo). "But he being present, the people thought it proper to put the craft to sea, as the god Lone had arrived in his ship. The idea was widely spread among them that he (Lene) was the true God, and that his vessel was a temple

"And the people saw the caulkers putting tow into the sides of the vessel; and named these strangers the race of Mokuhalii, or the cor structive gods of canoes And seeing them with fire in their mouths they gave them the name of Lenope (Lone volcano); and looking upon them as gods, the people hastened in crowds to

"The women went on board in great numbers to prostitute themselves with the strangers, who gave them iron and looking-glasses; and as they examined the mirrors, the women perceived their own likenesses in them, and were aston-ished at their grandeur. But they washed off the quicksilver, and the reflected images

were gone, and they then much regretted being unable longer to see themselves.

"The inhabitants looked upon Lono as a god, and accordingly rendered him a large tribute of adoration and praise. They brought him offerings of pigs, of food, or the stuffs of the country, of other things, and without putting a price upon snything, they presented them as they would to the gods. The priests approached him with prestrations, and then, withdrawing, they gave him pigs and other matters, pronouncing at the same time long harangues. These dis-courses, which were the regular form of prayer, were uttered with extreme volubility. When Lono landed, the greater part of the natives fied, selved with terror, and those who remained prostrated themselves before him in reverence; and he was conducted into the house of the zods as well as into a temple, where they worshipped him. Like Herod, Lono accepted this adoration. Any one might think that for this sin, and also for having introduced amongst us the adulterous disease, God struck him dead.

"Onithe 24th of January, Kalaniopuu returned from Maui; to prevent the women going on the water he proclaimed the Repu; and the strangers then landed in crowds, to give themselves up to proffigacy.

"Kalaniopuu displayed generosity and kind-ness towards Lono; he gave him plumes and teather mentles. In fact, Kalaniopuu rendered

"On the 4th of February Lono departed, but when he arrived opposite Kavaihae, he observed that one of the masts was split, and he returned to Kalakeakua to repair it. On the return of the vessel to the anchorage, the natives continued relations with him-relations, however, which were less frequent and intimate than

"The intrigues of the foreigners with the wo-men had lasted a long time, and some of them were much taken with the visitors; in conse-quence of which the islanders were very augry. "When the inhabitants began to manifest opposition, the strangers were not backward in using their guns; besides which, they took possession of the canoe of a chiel named Palea; who, in consequence of his resistance to this act, fell struck by a blow from an oar. Upon this his men fought with tenewed strength, and commenced throwing stones. At length Palca arose, and, afraid of being killed by Lono, caused the struggle

to cease Some little time after Palea stole a boat from the vessel. To this act of robbery he was probably instigated by revenge; but his greediness for iron might have led him into wrengdoing. This, however, was the immediate cause of contention.

"Lono commanded the chief to seek for the boat, and to restore it to the vessel; this, how-

ever, it was impossible to do, as it had been roken up for the sake of the iron. 'Lono and his men, armed with guns, landed

that they might take possession of the chief, with the idea of taking him on board—to remain until the boat was recovered. "At the time Lone landed to take Kalanionny Kekuhaupio was hastening from Kui to Kasvaoa, and another chief arrived at the same time

n a cance.

"Those who were left on board fired, and the chief named Kalimu was killed on the spot, and Kekuhaupio, who had witnessed his death, hurried to land, and it was he who prevented Kalaniopuu from going on board. "When the people found that a chief had been killed, they raised the war-cry; a man at that moment approached Lono, with a wooden knife in his hand. Lono was afraid, and fired, and from that moment the combat began.

"Lono then drew his sword and struck a chief, who vigorously laid hold of him in re-turn, but with the view rather of impeding his action than of killing him.

"Indeed, he shared the popular opinion that Lono, being a god, could not die. But when he uttered a cry of anguish in falling, Kalaimano-kahoovaha discovered that he was but mortal.

From the moment that he ceased to believe in the divinity of Lone, he did not hesitate about striking him; and he died immediately from the effect of a blow fleals by the chief. 'Upon this the strangers who remained in the

vessel discharged their artillery, and many met their death in consequence. The natives had not the same weapons, and they vainly sought to protect themselves from them. The cannon on board redoubled their fire, and many people "After that Kalaniopuu, with the people and the chiefs, fied inland, carrying off with them

the bodies of Lono and of four other strangers who lay dead at his side; and they reached the ummit of the precipice of Kaavaloa. "There Kalaninpuu offered up Lono as a sacri-ce; and when the rites were concluded, the flesh was stripped from the bones; and the bones, the palms of the hands, and the entrails,

were preserved. "And the flesh was consumed with fire. The entrails of Lono were eaten by some children, who took them by mistake for those of a dog, and thus it came about that they are them. A portion of the bones were car ried back on board the vessel and the remainder were kept by the priests and worshipped.

"On the 23d of February the vessel left Kaavaloa, and on the 29th of the same month reached Kauai; from Kauai she suiled for Nithau, and on the 15th of March disappeared altogether."

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Analytical Chemist.

Analytical Chemist.

Boston, March 7, 1859.

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